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The Christian Sun

J. O. Atkinson, Editor. Price, $1.50 a Year.

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DEATH.

Though since thy first sad entrance
By just Abel's blood,-
'Tis now six thousand years well nigh,
And still thy sovereignty holds good;
Yet by none art thou understood.

We talk and name thee with such ease,
As a tried thing,
And every one can slight his lease,
As if it ended in a Spring,
Which shades and bowers doth rent-free
bring.

To thy dark land these heedless go.
But there was One
Who searched it quite through to and fro,
And then, returning like the Sun,
Discovered all that there is done.

And since His death we thoroughly see
All thy dark way;
Thy shades but thin and narrow be,
Which His first looks will quickly fray;
Mists make but triumphs for the day.
—*From Silex Scintillares.*

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

THE BREAD OF LIFE.

Jesus said unto them, I am the bread of life. John 6:35. Golden Text for Sunday September 22.

The miracle of today's lesson—that of feeding the five thousand—is the only one recorded by all four of the Gospels, Matthew, Mark, Luke and John. On this account, if on no other, it is to be considered the most important and significant of all the miracles Christ wrought. It must have impressed the people of His time so, or all the Gospel would not have recorded it.

But by what inherent worth is it to be regarded the most significant? The Golden Text of the lesson tells: I am the bread of life. In other words, the miracle of feeding the five thousand embodies in physical and material form the spiritual fact for which Christ stands and which He came into the world to teach. And just as He could and did supply the physical needs for those who were hungry, so can He and will He supply the spiritual needs for all who hunger and thirst after righteousness. Bread is the stay of life. And Jesus is the bread. His is the most important, the most potent, the most needed strength, help and stay in this world. Just as this body of ours cannot live without food, so our souls cannot live without Christ. And just as our daily bread strengthens us for our toils and tasks so Christ strengthens us for spiritual wants and necessities. Christ is to the soul what bread is to the body.

There are some beautiful and beneficient teachings in the miracle of the lesson.

The first is that our Savior's resources are boundless. He who could take five loaves—not enough for two men—and two fishes and so multiply them as to feed five thousand men and have much more left than He had to begn with is certainly equal to any emergency, and capable of magnifying possessions without limit. The God who rained manna from heaven to feed the hungry multitudes in the wilderness, and the God who, through Moses His servant, spake to the rock and caused it to yield its abundant stream to quench the thirst of thousands, and the God who through His Christ multiplied meager loaves and fishes till they fed a great host, is certainly capable of taking care of His own in any situation or circumstance. Our safety, security, welfare is not a question of God's ability; it is a question of our willingness to trust Him and rely upon Him, and call upon Him in all our times of desire and need.

Another truth of the lesson is that Jesus had compassion and concern for those who came to see and hear Him, whether they came from curiosity, or from sincerity of purpose and aim. No doubt that very many of the five thousand went to see Jesus out of idle and indifferent curiosity; but He made no distinction, and was careful to feed and strengthen them as He was to care for those who had come to hear and to heed in love and in reverence. Very many of this great multitude did not care for Christ at all, but He cared for each and for all of them with deep devotion and tender solicitude. He fed them all with the strengthening, life giving bread that came down from heaven.

Another great teaching, illustrating that Christ is the bread of life, is that He only requires of us that which is ours. He only demanded of the disciples that which they had, just the loaves and fishes on hand. So, for our feeding, and for our strength, support, sustenance, He only demands that we render to Him that which is ours. We may not have the great gifts, the great possessons, the great influence that some others have; so he does not demand this of us. He asks only that we consecrate to His use and service that which we have, and out of our meagerness He creates and will create His sufficiency, the creates and will create His sufficiency, the supplies all our needs, and more. There is always an abundance to spare when God supplies the need. He never gives just enough to stay us; He gives plenty and to spare.

HAZING AT THE UNIVERSITY.

In a hazing frolic(?) at the University of this good State last Thursday night four sophomores went to the room of two freshmen, at or after midnight, ordered them to come out, and not even allowing them to dress, forced them to the athletic field, and made them sing and dance upon an upturned barrel. During this procedure one of the freshmen, young Mr. Rand, of Smithfield, fell from the barrel, had his jugular vein severed, and died within ten minutes. These are the bare and salient facts, sofar given to the press and the public. Let them suffice here.

All will admit that this is a sickening, shameful, sorrowful incident.

For our part, we admit that it is more than this. To us it is a scandalous, unlawful, outrageous procedure, and one that the law of the land should take hold of and deal with, in mercy and in pity of course, but with all equity and full justice to all concerned. And we say this with full knowledge of the great sorrow and the everlasting regret that now fills the minds and hearts of the four men who admit perpetrating the deed, and that of their fathers, mothers, and loved ones at home.

But there is another side, and in mercy, as well as in justice, this other side must also be given heed to. There is another home where sorrow is, where hearts bleed, where tears flow; and there are ten thousand other homes in North Carolina where a guarantee of protection, the safety of the law, and the security of equity and justice must go, or violence is done to the University, to our colleges, and to the cause of education throughout the State.

To make our proposition plain, and show what we do not believe, we copy in part an editorial in last Sunday's esteemed Charlotte Observer, the same being entitled "Pitiful and Nothing Else." In that editorial we find this: "Toward the fatality at the University of North Carolina which occurred by one of those singular accidents that are causing deaths in the world every day where apparently no danger exists, only the deepest sympathy can be felt for all concerned. . . . They (the hazers) did not design any fatality; so far as the story goes, there is nothing to indicate that any personal humiliation was intended or received. . . . . We could feel sorry for them as boys cought and punished for what boys will always be doing, more or less. But the punishment of their misconduct has been so sickeningly cruel and unusual and excessive, that they are due a heart-felt sympathy which does not think of blame."

For once in our lives, Col. Harris, we beg to join issue with practically every word and sentence in that editorial, dissenting entirely from its avowed sentiment, and revolting in deep regret, against even its heading. Great heavens, Colonel, are we to have pity only for four strong, stalwart, determined men who, masked to avoid recognition, dare to enter, unannounced and uninvited, the confines of a fellow-man's sleeping room, and under duress force that fellow being out of bed, compel him, against his own pitiful protest, to the open air, there at the midnight hour, to furnish sport, amusement and hilarity, and under this act of force and compulsion come to his own deplorable and untimely death? Only pity, we say, for men who will in beastly and barbarous fashion take advantage of their fellow beings like that? Our pity carries us a long way, too far we often fear, but in a case, and against men who are

guilty of such conduct as that we trow that something more than pity stirs within our hearts.

"No personal humiliation was intended or erceived." Angels of wisdom enlighten us! If no personal humiliation is intended or received in dragging an unwilling man from his bed at the midnight hour, and forcing him into such a position as to rseult in instant death, then pray tell us when can humiliation be intended or received? Every school boy that ever hazed knew well, if he was capable of knowing anything, that personal humiliation on the part of his victim was the main object of his nefarious conduct and his unholy pursuit.

Moreover, if a school boy has the right to enter his school fellow's room and forcefully compel therefrom its peaceful and protesting occupant then any man, or any mob of men, have the same authority to enter their neighbor's house at the midnight hour and force him forth to do them sport, hilarity and amusement.

Let it be borne in mind forevermore that school life is not outside of nor a separation from life: it is life, it is an essential part of life, and men have no mere rights, privileges and prerogatives to violate the laws of equity, justice, and proper conduct in school than they have out of it. If these four men who compelled their fellow from his room at midnight and who alone had him in hand and were responsible for him and his conduct at the hour of his death deserve only pity, then it seems to us that every mob in all the land that take the law into their own hands deserve only pity. Hazing in school is mob law in State. You cannot make anything else of it.

Now this may seem an extreme view. But it is not. We have been acquainted with college and college life, have been associated, in a way, with colleges and the University for the past twenty-five years, and this is the teaching that we have learned there. Almost every year when the schools open it is heralded through the papers that "no hazing is allowed." Well, the faculties do not allow, neither do they excuse or condone hazing. On the other hand they deplore it, and are wiling to do all they can against it. But how can the colleges control it when the thing is done in the dead hours of the night and expulsion is the extreme limit that a school can go?

Now here is a case where the State, where the civil authorities, can help. Only an avowed public sentiment, backed by the strong arm of the law, can stop this beastly and barbarous practice. As we see it every College in this State, most of all, now, the University, calls upon the civil authorities to come to their relief and see that justice is meted out. Unless the law will do this, unless public sentiment will do this, how can the father of young Raud, how can ten thousand other fathers, have any confidence whatsoever in our colleges and that other sons will be safe and secure there?

Are these young men who went in opposition to the most stringent law of the University, who defied all that the University has said and taught and done in the matter of hazing, who took into their own hands both the law of that great instituion, the law of the commonwealth, and the law of civilized society, are those young men "due a heartfelt pity which does not think of blame," as the esteemed Observer declares? Then brethren of our University and of our Colleges, let us abolish all these rules, regulations and laws against hazing, and say to the heedless, defiant, thoughtless men who engage in it: "Go ahead, men. When your pranks turn out well we will laugh with you: when they result in tragedy and in heartless death we will 'pity you with no thought of blame.'"

It is pitiable. It is deplorable. It is shameful. It is dastardly and disgraceful. And joining issue with the sentiment of our contemporary, we unite with the college and University faculties of this State, and with the wish and demands of all who now, or may hereafter desire to, patronize these institutions, in demanding that justice may be done in order that life may be safe and order, not anarchy, may prevail at our institutions of learning.

Our heart goes out in deepest regret, sorrow, sympathy and pity for the four men who brought this awful thing to pass. We could put our hand in theirs with deepest grief and commiseration at the outcome of their heedless conduct. We are always moved with compassion when mens' thoughtless and rash acts result in more than they had anticipated. But this does not meet the requirements of mercy, much less the demands of justice. That is not sympathy, it is only a sickening, silly sentiment that abandons justice and leaves mercy out, which fails to include all parties concerned in its scope and consideration.

We put our aproval, and, we believe, every college in this State, and every father with sons to educate, will join us in this aproval, upon the words of the father of the unfortunate boy, and with them are willing to rest this matter. Hear what the broken-hearted father gives to the press, and then consider:

"Clad only in his night clothes, lying on the hard ground in the dead of night, abandoned by all save his faithful friend and room-mate, my son breathed his last. Almost nude, his life blood pouring from the terrible wound, no relative near; these are the circumstances which make my grief almost unbearable.

"On Saturday afternoon I stood by his casket and gazed for the last time at the features of my dead son. The expresion which those features bore was not one of hatred or anger, but of surprise, mingled with reproach, that he should have been treated thus at the institution from which he had expected so much by those whom he thought would be his friends.

"I trusted to the care of the University my beloved boy; he was returned to me a mangled corpse.

"I do not ask for revenge, but for justice. This I believe the people of the State will demand for the sake of the University itself, for the protection of the sons of other citizens, and as an obligation owed the dead. If justice is not done and if hazing is not stopped forever at the University, where shall I send my other two sons; where shall other friends of the University send theirs?"

This is all. Let simple justice be done. To abandon the outcome now to a sickening sentiment with a puny pity that attaches no blame is to cast a slur upon every law against hazing in every college in the State. And the faculties of our colleges and the fathers with sons to educate and all who hope for justice and love mercy will look for the outcome of this matter with keenest interest and deepest concern.

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Thus our brethren and friends speak out in behalf of one of the most useful, as well as most hopeful and promising institutions yet attempted by our Southern Convention. Our ablest and soundest

Continued on page 6.

THE USE OF TALENT.

Address by W. A. Harper, LL. D., President of Elon College at the opening of the College Sunday September 8.

1 Timothy 4:14: Neglect not the gift that is in thee.

A message to young people on the threshold of life is always interesting. Such a message the great Apostle to the Gentiles gave in the words of our text. The young man to receive them was Timothy, brought up in a devout family and dedicated to a great work. You have come from similar home surroundings and are embarking upon what forbodes to be. what ought to be, a great work. The Apostle's injunction is therefore apropos to you this mornisg as well as to Timothy in the first century of our era.

"Neglect not the gift that is in thee"—words easily spoken, but words requiring great effort to fulfill. The Bible fails to record a single injunction to laziness, to slothfulness. We are commanded to remember the Sabbath day to keep it holy, but we are also enjoined to work six days and in them do all our work. It is as much a sin to waste the six days of the week as it is to break the Sabbath. Experience seems undoubtedly to show that those who do faithful work for six days will not need to use the seventh for any unchristian end. The men in College who cannot find time on Sunday to serve God, but must violate God's law by studying his lessons for Monday is almost without exception the man who idles away most of his six days for legitimate work. There has been very little Sabbath study in this Christian College and we trust that enlightened Christian sentiment will dispel it entirely this year.

"Neglect not the gift that is in thee"—but how? There are two ways of not neglecting your gift. The first is the simpler and the easier—and the one most often resorted to. It consists in mere use, mere employment of our gift. A man inherits from his father a certain tract of land. He uses it to support himself and family—a far more commendable thing this than to allow it to grow up in weeds and briars. A man has a natural gift in mechanics. He gets a place and goes to work, securing a livlihood. Another man's gift lies in public speech. He accordingly preaches and does some good, but not all he is capable of. There are gifts as various as there are men in number, and most men are inclined to use their individual gift—a most laudable inclination—but I declare unto you a more excellent way.

That more excellent way is to develop and use. No matter in what line your gift may lie. You should develop it and use it. I commend the man who uses his gift, but I commend him more who develops and uses his talent. That man who is incapable of developing his talent has his life cast in a small mould and deserves our sympathy, and we should rejoice that his kind are rapidly decreasing. I do not know but that there need not ever be any more of his kind, in view of the vast opportunities of education in the reach of even the poorest. The door of opportunity, of development, is closed to no man today who is willing to pay the price of development. An increasng number of young people are knockng at the doors of our Colleges, anxious to contribute in any honorable way possible toward defraying their expenses, and this is a hopeful sign of the times. May their kind multiply! But worthy of all condemnation of the man who will not avail himself of the opportunity within his grasp for development. Develop your gift—then use it—that is the proper meaning of Paul's injunction.

When we have developed our gift, we are much more capable of rendering efficient service in our vocation. The most successful men are those who develop their gift before using it practically. Statistics show that nine-tenths of the most successful men of this age are College graduates and practically all the remaining tenth had some College training. Does education pay? Does development pay? Facts are eloquent in forcing an affirmative response. A man's earning capacity is multiplied many times by his developed talent and his chances of enduring success are immeasurably increased. The recognition accorded him—a goal that can be reached only through development—is an unearned increment that gives an ineffable flavor to living and renders life worth while. His developed talent, properly used, will make a man a leader who would otherwise have been a follower all his days. How do the leaders of men differ from their fellows? Not so much in talent nor in its mere employment, but in the use of developed gifts. Energy is good, but it is better to use some of that energy to develop your talent for larger, more effective use.

But there are two methods of development—narrow and broad, short-sighted and far-sighted. Narrow development produces a narrow man. A narrow man is incapable of a broad vision, of sympathy with life in the large, and what the world needs is intellingent sympathy along with most competent judgment. There is a tendency in our time to observe the infant from its birth to discover, if possible, the peculiar bent of its makeup and to turn every particle of its training in that direction. This tendency I deplore—it is making us deplorably and crassly materialistic and rendering us increasingly more incapable of producing anything great in the intellectual and spiritual sense. A nation's contribution to noumenal and spiritual conceptions constitutes its fund of greatness, not its wealth, not its pyramids, not its roads, not its sky-scrapers, not its navies. The builders of the pyramids of Egypt and the road engineers of Rome are forgotten, but the discoverers of new ideas of life and thought and conduct, their contemporaries, are household words in every land today.

Do not understand that I am condemning wealth. A country in which there is no wealth has never been able to leave a definite impress on the world. I believe in wealth. I believe it is the duty of some men to make money, to become rich. I have no doubt that I now speak to some who will one day be millionaires, or who will miss their calling. I believe it is as much a sin for some people to be poor as for some others, who achieved their end by dishonest means, to be rich. Some are called to be rich, their gift lies that way, and they will be sinners against God's purpose for them, if they fail to become rich. But God has not called all to riches. I am inclined to think He likes poor folks best, since He made so many of them. And those who have the gift to make money need, not the narrow, but the broad, development, if they are to enjoy the fruits of their industry in life's eventide. Pity the rich man whose narrow application to money-making has made him a pauper in every other respect.

Nor would I be understood as opposing specialization. We need specialists, but we do not need narrow specialists. A successful physician said to me recently that he believed that medical specialists did a great deal of good, but often a great deal of harm. "But how do you explain that?" I asked. "Very easily," came the prompt response: "The specialist views every organ of the body from the standpoint of his specialty. He frequently treats symptoms, and in getting his special organ in good shape will derange the system in many other parts. Frequently a deranged special organ has a deep-seated cause, which when removed will set the special organ all right again. In these cases specialism does harm." The harm is not in specialism, but in its narrowness. A man who knows only one thing cannot know it perfectly, because perfect knowledge takes the particular element's relations to other things into consideration. The narrow specialist cannot see the rose

for its petals, the forest for its trees, the heavens for its stars. He is incapable of perspective and no life, just as no picture, can be complete without perspective. The picture of the man with the muck-rake in Pilgrim's Progress is an apt portraiture of the man who can do only one thing, who knows only one thing. Know your specialty; be the best informed man in your lines; be second to none in definite accurate mastery of your vocation—but do not stop there, rather do not begin there.

The man who makes his specialty count for most is the man who arrives at the station of thorough mastery in his vocation through the road that touches life and knowledge in all its phases. He does not take the underground tunnel, but God's open country. Such a man is sympathetic, broad-minded, sees things in proportion, and is destined by conscientious performance and strict adherence to duty to rise to highest attainment in his special line. This brings us to the consideration of one of the most vital questions of life —what is the proper time to make special preparation for one's special work? Many think as soon as they can read and write, they should begin at once to specialize, and there are special schools which for the paltry consideration of the added dollars it will bring them stand ready to decoy unwitting youths into putting the belief into practice with them. They will promise glowing prospects for wealth-production after six months in their school. Anybody knows that six months is not time enough to develop a man into anything but—a squash. It takes time to make an oak, but a sapling can come forth in a brief summer. There are no short-cuts to life-preparation. God has ordained that the development of the higher orders of His creation should be slow, but mushrooms grow up over night. Not how long will it take me to get ready for my calling, but what does it require for me to become thoroughly proficient in it should be utmost in every young man's mind, in evry young woman's mind. We are not designed so much to make a living as we are to live a life. The world does not owe me a living, but I owe the world to live a life worthy of my gifts, uplifting to my fellows, and so adequate in assisting in the world's progress and elevation.

Others feel that, when the High School Course is completed, we are then ready for the Special or Technical School. They do not see any need for the College —the literary College, and regard the four years spent therein as wasted time. What a blunder! We need a foundation before we erect our house. To build the roof first would display gross ignorance of the builder's art. It is equally as disastrous in life preparation to begin with the end. The end of life-preparation is master of our specialty. To begin with it first is to stand a pyramid on its apex—it may stand poised in mid-air, an ungainly spectacle and quite different from its makers design, but the chances are that it will topple over to one side. The College furnishes that broad, thorough, stable foundation that is so fundamentally needful in order to keep our specialty from narrowing us and emptying us of all capacity for sympathetic communion with our fellows and from contributing our due proportion of service to the world's uplift. We need special and technical schools and must have them, but they do not propose to give broad foundation to life and should not be sought till our College Course, which undertakes this very thing, has been completed. It takes a long time to graduate from College and then spend three or four years in the special or technical school, but the experience of all who have done it is so satisfactory that no possible sacrifice needful to this end should be begrudged by the young person who aims at the ripest fruitage of life's endeavor. The special and technical school should follow the Colloge and cannot be thought of by discriminating educators as capable of taking its place..

But where shall we lay our foundation? What sort of College shall we choose? A State College? A privately endowed or owned institution? Or a Christian College? To raise this question is to answer it. Why have you come to Elon College this fall rather than to some other College? It is because you value Christian character above intellectuality and consider it the most priceless possession in the world. State institutions cannot emphasize the religious life. The State and the Church are to be kept forever seperate in this country. Privately endowed or privately owned institutions are not necessarily irreligious, but they frequently are, and also are fast becoming sporting resorts where habits of lavishness and high-living are inculcated or at least imbibed. But the College, such as this of your choice is, which is thoroughly Christian, tho free from all sectarianism, the College where every possible effort is put forth to create a wholesome, healthful, inspiring Christian atmosphere, is certainly the proper scene for the unfolding into flower and the ripening into fruit of Christian character. The spirit of the College you attend in the formative period of life, wherein decisions affecting the attitude toward the things of the spirit are unconsciously aimed at, cannot but have a tremenduous infiluence in shaping your life's ideals and principles. The atmosphere of the genuinely Christian College has saved to the world, to the Church, and to himself many a promising youth, who under different environment would have gone down in dissipation to an untimely death. Your State school should be for those who are maturely developed in character, whose standards of conduct are so determined that looseness in moral life, laxness in Christian living, and insidious temptations of every kind can exert no compelling attraction for them. We run too large a risk, an irreparable risk too, in seeking our fundamental development, while yet immature, in any other than a distinctly Christian environment. The Elon spirit has been styled "most genuinely Christian" by one of the age's most distinguished Christian workers, and of this we are pardonably proud, but our endeavor should be to keep it up to that high standard. To this end we invite the fullest, completest cooperation between students, citizens, and Faculty. We shall differ at times in respect to what should be done, but let us differ in Christ's spirit, tolerantly, forgivingly, and let us do all in our power to contribute to the growth of the Elon spirit and not to take from it any item of its distinctively Christian characteristics.

What shall we do with our developed gift? To what purpose shall we make it subservient? Is it ours, to do as we please with it? Or do our fellowmen have an interest or a residuary right in it? There are those who regard their gift as their personal property. They use it to advance their own interests: nay, they use it to thwart the progress of their fellows. The world would be better off without such men. They are an insult to human kind. Jacob-like they would in their prayers even make a bargain with God. They do right because the law requires them to, and if there is any way to violatae the spirit of the law by taking refuge in its letter or if it will cost less to violate it than the profit accruing from its violation will yield, they are ready, anxious, keen to violate it. They keep lawyers, as honorable as they are, to teach them how to do wrong without incurring the penalties of such wrong-doing. They regard their fellowman as the legitimate object of their prey and the public exchequer as a private dispensary to be looted at will. The proper place for such men is the penitentiary and the advent of College trained men of Christian character into public life will place them there or lead to their abandonment of their nefarious practices.

Other men take the entirely opposite view of their proprietary right in their gift and the fruits of it. They do not re-

(Continued on page nine.)

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J. O. Atkinson, Editor, Elon College, N. C.

The Office of Publication is Greensboro, N. C., 302½ S. Elm St. The Editorial Office is at Elon College, N. C., as heretofore, to which office all communications for the editor should be directed.

—Dear Pastor: Have you organized a Woman's Missionary Society in your church? How long will you delay this good matter?

—At any rate our women are beginning to do something in the line of missionary work. Read this Department in The Sun each week and learn of their plans and progress.

—Do I believe in luck? Of couse I do. It is, however, a hidden and a very modest thing, and you have to hunt for it with all diligence and determination. Hunt.

—We give under our Woman's Missionary Department this week Program for Missionary meetings in October as furnished by Mrs. W. H. Carroll, Burlington. Cut the program out and keep it for the month.

—It is good to see another letter in The Sun from Dr. Fleming dated from "down home." Read it, brethren, and send him a line. It will be appreciated. For all Sun readers want a share in welcoming him back home.

—The Alabama Conference is only five weeks distant and then the Conferences of the Southern Convention follow fast one after the other, the Virginia Valley Central having already held its annual session.

—A good sister in subscribing for the Sun a year for her sister-in-law says: "The Sun should be in every home in our church and should be read too." Thank you, dear friend; we feel that way about it and only wish more of us had the same sentiment.

—285 students enrolled in Elon College this session so far and still they come. Former President Moffitt sends heartiest congratulatons and joins in the good cheer saying "Why not make it 350 this year?" Which glad consummation we hope to witness ere the year is done.

—That is good news indeed that comes by way of Rev. S. B. Klapp's letter this week to the effect that Rev. N. G. Newman now of Henderson is contemplating beginning a work, at South Boston, Va. In that undertaking he will find ready help and ample backing. We trust the projected plan may be respected.

—Rev. J. W. Short of the G. and Ala. Conference who is now in Elon College pursuing his studies as further preparation for the ministry will be glad to take some church work the coming year. Any churches near enough by for Bro. Short to reach desiring a pastor should address him at Elon College, N. C.

—His brethren and beloved of the South are glad indeed to welcome back home Rev. P. H. Fleming, D. D., who is now domiciled at High Point, N. C., at which place, two Sundays a month, and at Asheboro two, he will undertake a work all important, but far too long neglected. We congratulate the people of High Point and Asheboro on their god fortune in securing Bro. Fleming.

—Parents and citizens severally have been calling upon the colleges a long time to abolish the barbarous practice of hazing, and the colleges have, as we see it, done heir best. Now the matter has gone beyond the colleges into the hands of the civil authorities and the courts, and to those the parents, colleges and good citizens appeal now for example and for help in this behalf. And the people will watch with deep concern to see what the courts do now that an awful tragedy has faced them with the issue.

—The Mission Board of the Southern Christian Convention is called to meet in annual session at Elon College, N. C. Wednesday September 25, 1912 at 8:30 a. m. The members of the Board are, J. E. West, Suffolk, Va., Chairman, J. O. Atkinson, Elon College, Secretary, K. B. Johnson, Cardenas, N. C., Revs. J. W. Holt, Burlington, N. C., and J. W. Elder, Richland, Ga. Those having applications, donations, bequests, petitions for the Board should place them in the hands of the Secretary, or some member of the Board by the date named.

—That was good news from the recent Virginia Valley Central Conference about the Women's Missionary work, and Mrs. Dennison makes a full report of it in our Women's Missionary Department this week. Why do our good women in all the Conferences and churches not make a determined effort to have in their church a Woman's Missionary Society. It is a good and great work.

Is there a Woman's Missionary Society in your church? If not, why not?

Some of our good women are much in earnest about Missionary Societies. Why not all?

—We give elsewhere President Harper's opening address before the students and public at Elon College at the eleven o'clock service last Sunday. A large audience greeted the President on this occasion and his address was listened to with rapt attention. As will be seen from this address the President has high ideals for the College and speaks, in no uncertain terms, of the value and vitality of Christian education. If these ideals can be reached or constantly striven towards, we need have no fears for Elon's future. If this can be made and kept a thoroughly Christian institution, eternity alone can tell of its weight and worth in this world.

—We spent a few hours at Chapel Hill last week and were delighted at the prospect, and the progress there, relative to the proposed Christian church. The site seems to us both beautiful, and convenient, and advantageous. Bricks and sand for building have been put on the ground and only await the builder's brain and hand to grow into a thing of symmetry, shape and shelter. Rev. W. G. Clements, to our minds, is doing the very noblest work of his already great, good and useful life, and if he does not find ready support and cooperation on the part of the brethren everywhere we shall be mistaken. If the Lord graciously permits this servant of His and the church to live a season yet we shall see a majestic monument, a very vital valiant one to his name and memory in the shape a worthy church edifice at our State University. Our heart is with you, Bro. Clements, in this good and great undertaking. God speed you in the task.

Begun on page 3.

and safest business men see that this undertaking is worthy, meritorious, and fraught with favor, and will succeed.

Why should we not have a Publishing House? Why should a Publishing House not succeed? Why should it not grow into a thing of great power, prominence and possessions? No one has yet answered that question other than by saying, There is no good reason why such should not be the case.

We haven't talked to three men who have turned us down on this proposition. Not one has expressed a doubt as to its usefulness and its ability to succeed and accomplish great things. In the movement so far the cooperation has been surprising and the unanimity of sympathy and support most gratifying.

The company now owns two beautiful and valuable building lits, has $1500.00 in the bank to its credit, has adopted plans and specifications for a splendid and commodious two story brick building, and with hope and good cheer faces a future fraught with possibilities. Less than $3,000 instock at $50 the share remain to be taken. Any of our brethren or Sun readers wishing to have a part and a share in this should write us and we will send blanks for their consideration and signature. The payments are one-half when the entire $10,000 is subscribed and the other half within six months thereafter.

Will the remainder of those who subscribed on the first $5,000 and half of whose amount is now due kindly hasten along their remittance as in fact a majority have already done.

MOUNTAINS OF THE BIBLE

It is a veritable pity, brethren, that we of the Christian name and faith can't employ Rev. J. J. Summerbell, D. D., of Dayton, Ohio, to write books for us. I am impressed with this fact most forcefully now that I have just read the latest production of his pen in a volume bearing the title "Mountains of the Bible." So far as we have read him Dr. Summerbell has never done a superior piece of work to this. You would not think that under such a topic a wide range of thought could be included; but be it borne in mind that many of the great and thrilling events of the Bible took place on mountains—on Mounts Hor, Nebo, Hermon, Lebanon, Carmel, Beatitudes, Moriah, Olivet, Calvary—and Dr. Summerbell in this volume dwells on and writes about these events in a most charming, refreshing and delightful manner. It is the people whose lives, and the manner of whose death, made these and other mountains of the Bible famous forever, that the author gives a pen picture of.

For instance it is not Horeb's site nor situation that engages your thought in the book, so much as the law that was given of God through Moses there and a declaration like this: "If the law of Horeb were everywhere obeyed the human family would live on a level not far below the angels, and the world would again become the garden of Eden."

In reading of Nebo, you lose sight of its bounds and borders in the great world event that took place there when this paragraph is laid before you: "They [the Israelites]saw him [Moses] go away from the camp; they saw him climb the heights. They knew that all he had told them would come to pass, for his every prediction for two score years had been fulfilled.

And so Moses Looked at Canaan. Then God closed his eyes, kissed away his breath, and buried him."

And in closing his description of, or rather treatise on, the Mount of Beatitudes, the reader loses all sense of scenes and things in a sweep of the philosopher's pen like this: "The law of Mount Sinai bristles with negatives, was strong; but would, if obeyed, make the earth a paradise. The law of the Mount of Beatitudes is mellow with the music of affirmatives, is alive with heavenly pulsations, and would take earth's paradise, prepared by stony law, and transform it into a spiritual heaven."

You can see at once that the sweep of thought of the volume is immense. Dr. Summerbell, always the man of culture, refinement, dignity, and great learning, has carried into this volume his best style and most mature thought. Every page of the book displays the hand of a master, the thouhgt of a scholar, and the breadth of a philosopher. The book, though containing fewer than a hundred printed pages, is monumental. I do not know when I have spent a three hours more delightfully than when reading this book. It fascinates, charms, edifies and inspires. If the world did not know it, this volume would reveal the fact that J. J. Summerbell is a writer of books, and unto this end was he called and chosen. In this sphere he reaches true greatness.

The volume is published, beautifully and substantially, by the noted house of Sherman, French and Company, Boston, and is for sale at $1.10 the volume postpaid. Any library will be better for this book, and every mind richer and happier for its reading and rereading. We say again, it is a pity that we can't keep this man writing books. Here is his sphere, and in it he is a master and and a real artist.

His two chapters on Olivet and Calvary are among the most thrilling, the most delightful, most stately, and sublime I have ever read in any volume, and are themselves worth ten fold what the volume costs. They lift to heaven and make the heart glad with songs of triumph and the shout of victory.

SUFFOLK LETTER.

The entire Constituency of the Southern Christian Convention will rejoice that 284 students have already matriculated at Elon College, for all men "hurrah" over success. The timid in the church will be convinced, the loyal will be encouraged, and the doubters will be silent. The administration deserves congratulations, the people deserve thanks, and the Faculty will have full work, while the student body and societies in the College will all be enthusastic. The educational tide has swept into our bay and floods the land and brought into port heavy-laden shiploads of students. They will all go out one day to enlighten, guide, and bless another generation. The wisdom of "no hazing" at Elon College is emphasized by the recent Chapel Hill tragedy which all lovers of the young and obedience to law and order must regret. Students should be subject to law as much as other citizens. It is to be hoped that this sad affair will check the pernicious custom in schools for a long period.

Rev. H. H. Butler spent most of his August vacation in Lakeview Hospital in Suffolk, where he underwent a successful operation for trouble of many years standing. The hope is that this will add years of useful service to this genial and popular minister. He has sufficiently recovered to resume his pastoral duties, and he has conducted a good meeting at Bethlehem church near Suffolk this week, assisted by Rev. I. W. Johnson who did the preaching. No preacher, since the days of Dr. Wellons, has been so widely known and much beloved, by so many people as, "brother Butler."

Time and tide wait for none and it is only two mouths and a half to Conference. Revival services have been conducted in most of the churches, yearly, for half a century, and hence increase in membership declines by lack of material; the natural increase from the Sunday school is the source of supply and that comes so quietly, so naturally, and so surely that the old fashioned revival has in large measure departed; but it must be plain to observant souls that this is a gain to Christianity and not a loss as some writers believe.

The great outlying world is so vast, and the real workers in the church so few, that evangelization moves at slow pace, although there may be a steady increment to the saving forces of the church. The main issue of the gospel is sometmes overlooked in the enthusiasm of minor work.

"Social Service," "Temperance," "Purity Work," "Sabbath Observance," "Charity and Benevolence," and various reforms, all of them good, but none of them, nor all of them, equal to the gospel so absorb men and means that the "Cross" is obscured. "Christ and Him crucified" must be the burden of the message of the church to the world and must ever remain the inspiration and motive of all good works.

W. W. Staley.

Sunday Schools and Christian Endeavor.

This depatrment under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec., Greensboro, N. C

SPECIFIC OBJECTS APPEAL.

Human nature responds more cheerfully to a known object than to that of the unknown. It is the appeal of the concrete versus the abstract.

The reason a number of churches support missionaries, each one or man or women for itself, is because it undertakes to give to a mission and not to missions. This will work also in a Christian Endeavor society or in an organized class. These organizations might undertake to support a local worker at five or ten dollars a month.

We wonder sometimes at the great amoust of work that is accomplished by a Ladies' Aid Society. These women do it because they always have some specific, definite object which they are endeavoring to accomplish.

In raising money as in many other lines of church activity we fall short of our hopes for no other reason than we do not use system and definitesess in our undertakings.

I believe every church in the denomination should have some definite missionary object; and the same of the Sunday school and Christian Endeavor. Would not a great deal be accomplished if the church supported the missionary, the Sunday school his wife and the Christian Endeavor society a native worker. If the church is too small to support one alone, let two, five or even ten work together. By doing this great encouragement will be given by the reports that the missionary will send directly to the home church.

Other denominations are following this plan, why not ours? The foreign mission secretary or your pastor will help in getting a definite object for your school or society.

Tragic Death of an Endeavorer.

Endeavorers of North Carolina were shocked to learn of the death of the State president, Rev. R. E. Steele, by suicide at his home in Lumberton a few days ago. The Rev. Mr. Steele has seen service in the navy and there was an active Endeavorer. He came to the State three or four years ago, living first in Salisbury. At the time of his death he was pastor of the Lumberton Presbyterian church.

A Virginia Scene.

People from the surrounding country formed a large part of the audience attending the rally and picnic of the Rockbridge County, Va., union. One party came in a big hay-wagon which was gayly decorated with the Christian Endeavor colors. Rev. C. M. Compher, the State president, was present, and was a great help. Mr. Robert Morrison, whose brother, a Congo missionary, is valiantly fighting the Congo-atrocities, was responsible for the arrangements. He is doing a fine work for the Christian Endeavor.

Endeavor Afloat.

At Wilmington, N. C., the Floating department of the State union organized a Floating society. Mr. Thomas C. Findlay, the superintendent, was for several years a marine engineer, and Mrs. Findlay is the daughter of a ship-captain. They are enthusiastic Endeavorers, and for years have kept open house for sailors visiting Wilmington.

A meeting of the new organization was held on the revenue cutter Seminole, at which a large proportion of the crew were present. A Floating society will soon be organized on board. One of the crew is a member of a Christian Endeavor society in Brooklyn, N. Y.

The State president, Chaplain Steele, assisted Mr. Findlay in this organization, and on the same Sabbath day went down the Cape Fear River to Fort Caswell, at its mouth, where, in company with the post chaplain, he took part in a service for the regulars and militia there in camp.

Worth Trying.

A finance committee, to aid the treasurer in raising money.

A normal class, for training in Christian Endeavor methods.

A young men's committee, endeavoring to draw young men into the work.

A question-box meeting, for the answering of all doubts and discouragements.

A Christian Endeavor tree, planted in your churchyard.

A register, for the names and addresses of visitors to the Christian Endeavor meetings.

A pastor's committee, to keep the pastor informed of the society plans and secure his cooperation.

A Christian Endeavor pew, in which will sit the Endeavorers who do not belong to families occupying other pews.

The Pennies and Nickles Count.

The First Chrstian church of Greensboro is using the Duplex envelopes. Through this system the church has kept almost up with its pastor's salary, and will raise more for missions than ever before. It saves much work for the finance committee. Here is what has been given to missions this year: Dollars 8; halves 5; quarters 71; dimes 197; nickels 790; pennies 1,436.

NOTES ON C. E. TOPIC, SEPT. 29

Subject—"Missions, Boldness, Bravery." Acts 4:13, 23-31.

The great appeals of the Laymen's movement, the Student volunteer movement, and the Men and Religion Forward movement have reached many people. So many of us are not attracted by a thing unless it is tremendous and popular. With such great sentiment in favor of missions, it does not take a great deal of heroism to be in favor of missions or to advocate the subject.

The test of our bravery is how long will we keep up our fight after the enthusiasm created in the beginning is gone. In the Laymen's movement in Greensboro it was easy to get subscriptions for Foreign missions, but after the first year it takes hard heroic work to keep things going.

The quality of bravery is not always determined by what we do but just as often by what we reject and give up. It takes a brave man once addicted to the use of whiskey to quit.

Short Addresses.

Associate with the heroic characters in the kingdom of heaven, and it must follow as the rising of the sun follows the setting that our spirits must rise to the heroic level. Associate, then, with these heroes and heroines in the literature as they send us their message—live coals from off the altar of consecration. And watch the papers, and the next time there is a missionary rally within reaching distance of your town, go and hear the message from the lips of the missionary himself. Touch even the hem of his garment and you will receive power. It is one of the most delightful and uplifting experiences.

A missionary was sent to an obscure village in China, and was told that the entire population wished to become Christians. They had gotten hold of some copies of the Gospels and had literally heard without a preacher. When the missionary began to tell them that they would have to give up their gods, they gravely informed her that they had already burned their paper gods, and had drowned those that would not burn.

Mark Njoji is one of our strongest native preachers at Bolenge, Africa. His father was a cannibal with doctor chief, and the boy inherited his father's witchcraft and chieftainship. He gave it all up, and is now a strong man of God. The "Oregon," is doing such effective service in our missionary work on the Congo. On it our missionaries and the native evangelists travel on the rivers and preach the Gospel to thousands who never heard of Christ. The steamer makes possible communications between the different mission stations.

John Williams has proven that where there is a will there is a way. He had not the advantages of early education, yet his Narrative of Missionary Enterprises in the South Sea Islands is one of the classics of our literature and has been called "the second Acts of the Apostles." He also published the New Testament in the Raratongan language. God will always so supplement the weakness of those of willing hearts as to enable them to prevail in the power of their combined might.

One day a native of the Congo entered his village, having travelled more than 350 miles to reach it. He put up a little building and began to teach. In some far out-station he had learned to read. The only book he possessed was Christian catechism, and the truths of Christianity as he had heard them, and as they were written in his book, he commenced to to teach to his people. A Roman Catholic priest, hearing of his work. tore down the pictures from the wall and confiscated the cathechism, forbidding the people to listen to the heretic. The native, however, undaunted, undertook a month's journey to get another catechism that he might continue his work.

For nearly twenty years Dr. Theodore L. Pennell, who died in March in India, worked among the fierce hill tribes, attending those wounded in tribal fighting, or restoring sight to thousands blinded by cataracts. Dr. W. H. Barnett, his fellow worker died two years previously from blood-poisoning contracted after operating on a native. In every missionary field there are shch men who face death daily in their effort to elevate mankind.

In Jashphr, in India, where converts to Christianity are subjected to very serious persecution from Hindus, more than 2,500 have been converted and another 3,000 have become earnest inquirers. In some instances converts have been forced to eat rice upon which has been dropped the blood of sacrifices, in the belief that blood thus eaten puts a person in the power of demons. It takes boldness to confess Christ under conditions like these.

Daily Readings.

M.—Peter's defence .....Acts 2:14-21
T.—Christ's instruction Matt. 10:16, 24-32
W.—Paul unafraid .....Acts 9:26-31
T.—Bold confidence .....Rom. 1:13-17
F.—Forsaken, yet brave....2 Tm 4:14-18
S.—The source of boldness..Acts 26:15-19

Sunday, September 29. Topic.

BOOKS THAT HELP.

Thrilling stories of missionary boldness are found in the following books, which may be procured from the United Society of Christian Endeavor, Tremont Temple, Boston, Mass., price 35 cests in paper, 50 cents in cloth binding; postage, eight cents extra. "The Price of Africa"; "Princely Men in the Heavenly Kingdom"; "Heroes of the Cross in America." Evenings with Missions, No. 3, "A Trip to Alaska," will be found helpful. Price, 10 cents.

(Begun on page four.)

gard themselves as proprietors at all, but as trustees. Their fellowmen are, as they see it, the rightful owners of their gift and of its fruitage. They regard themselves as entitled to the income of the exercise of their gift sufficient to maintain themselves in comfort, but beyond this their right ceases. This was Christ's view of His life on earth—it was to benefit his fellowmen. It is the view of His fellowmen today. Here is a man who can make money. He lives in comfort, gives employment to many, accumulates property, provides for his family, gives liberally to every cause, and uses his wealth to advance the kingdom among men. A farmer, a doctor, a lawyer, a mechanic, a teacher, a minister, all do likewise. The kingdom flourishes. Their souls also flourish. It is a benidiction to be in their presence. The very atmosphere they breathe lends inspiration to others. The Christian graces have their completest representation in a life like this and Christian education, through its richest product. Christian character, contributes powerfully to this sort if life. Herein are Christian Colleges justified and herein do they render service most effectual and enduring.

But what should be my attitude toward the gift of others? It should not be that of the egotist. I should not regard my gift as the greatest gift in the world and consider all other gifts as inferior to it. Nor should I be jealous of my fellowman's gift. If he is more gifted than I, if he has developed his gift more completely than I have developed mine, if he has used his gift after development to greater and better advantage than I have used mine, there is no reason why he should incur my enmity, but rather does it entitle him to my praise and if I live by the golden rule, he will have it. Our attitude toward the gifts of others should be that of sympathetic co-operation and sincere appreciation. We are members one of another and our interests throughout are identical. Our gifts are ours by virtue of the generous bounty of the same Father and as brothers and sisters in thte great household of God we should live harmoniously, sympathetically, helpfully, and appreteiatively with reference to each other's gifts, remembering that we are all one body in Christ, but members in particular.

A concluding thought full of comfort is the consideration that every man has at least two gifts—the one earthly, the other heavenly—the one secular the other spiritual. God has given us a gift, a talent, whereby we may secure for ourselves the means of subsistence and perhaps of independence. We have seen how we should develop and use this gift not selfishly wholly, but altruistically, for the uplift of life and ideals round-about us. God has aso given us a spiritual gift and this too should be developed and used. This gift is as much more important than our earthly gift as Heaven is more important than the earth. He who neglects his earthly gift is a sluggard, but he who neglects his spiritual gift is a fool. Pity him. The greatest man of all, the most successful man of all, is the man who makes his earthly gift to contribute to the development of his spiritual gift also. What doth it profit a man to gain the whole world and lose his own soul? The wise man will gain the world and gain it in such way that it will contribute to his growth in soul-power, in spiritual force. Shall we not present our bodies and all our gifts fully and properly employed as sacrifices to God, which is our reasonable service?

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WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT OF THE SOUTHERN CHRISTIAN CONVENTION.

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Miss Bettie Stephenson, Boone, N. C., Superintendent Young Pepoles' Societies and Cradle Roll.

Mrs. H. W. Elder, Richland, Ga.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

A WOMAN'S BOARD ELECTED IN THE VA. VALLEY CENTRAL CONFERENCE.

At the recent session of the Virginia Valley Central Conference, Women's Missionary work was inaugurated with a bright outlook. One hour and a half from the regular session was given to the women for this purpose and the Methodist church near by was secured for their meeting, while the men remained in the Cosference church to discuss the Laymen's Missionary Movement. Over one hundred women were present and all seemed interested in the work before them. After a short address on "Women's Opportunity in Mission Work" by Dr. W. H. Dennison, the formal organization was perfected. The following officers were elected: President, Mrs. W. T. Walters, Winchester; Secretary, Miss Hannah Martz, Lacy Springs; Treasurer, Miss Ivie Andes, Harrisonburg. Later the Conference appointed three other women to act with these officers as an Executive Board. They were Mrs. Samuel Earman, Mrs. B. J. Grove and Mrs. J. K. Ruebush. The various departments of our Women's work were presented and thoroughly discussed, after which at least a dozen women representing as many different churches volunteered to attempt some definite form of missionary work for their churches, said work to be begun at once. It was decided in this meeting to raise $100. during the coming year, this being the amount apportioned by the Southern Christian Convention Board toward the $1,000. they are to raise. An offering was taken and $17.00 in cash and pledges was secured toward the amount. It was also decided to ask for a place on the regular Conference program for the presentation of Women's Missionary work next year. Mrs. W. H. Dennison of the Women's Board for Home Missions, Mrs. W. A. Harper and Mrs. W. T. Walters of the Southern Christian Convention Women's Missionary Board were present to assist in the organization. Later the Executive Board met and decided to have an all-day and evening meeting of the Conference in April.

Two new societies have already been organized, one at Winchester, the other at Linville; also a Glad Geaner Band at Winchester. We shall expect to hear excellent reports from the Virgina Valley women later on.

Mrs. Abby B. Dennison.

PROGRAM FOR MISSIONARY MEETING IN OCTOBER.

1. Opening song.
2. Prayer by President.
3. Song.
4. Scripture reading by President.
5. Chain of prayers for success of missionary work in Southern Christian Convention.
6. Roll Call.
7. Minutes of previous meeting.
8. Reading,—"Cradle Roll Possibilities," Christian missionary, July 1912.
9. Talk by pastor.
10. Items of business.
11. Collection.
12. Song.
13. Prayer.

ELON COLLEGE NOTES.

The College was happy Sunday in a visit from Mr. and Mrs. C. E. Pritchette, Greenville, S. C. Mr. Pritchette graduated from Elon in 1907 and since has been in business in Greenville, where succes has attended him. He and his wife went to New York Sunday night on their vacation.

Our town was agreeably surprised last Wednesday at noon when C. H. Herndon, Esq., lawyer and editor of Zebulon, brought his bride to the home of his parents here, Dr. and Mrs. W. T. Herndon. Carl's many friends will wish him and his beautiful and accomplished companion a happy and successful career and home-life.

The Executive Board of Trustees of the College held a called session in the President's office Wednesday night. Matters of general interest were attended to, but announcement will be made later.

The Publication Board of the Southern Convention met here also last Wednesday and decided to build a two-story structure, not finishing the second story now, but expecting to do so as the demand may require.

Mr. and Mrs. Ward, parents of Mrs. T C. Amick, have been her guests this week. They will soon move to their residence in the course of erection here.

Two excellent sermons inspired all Elon Sunday—one at 11 A. M. by Dr. Newman in his keen analysis of Joseph's success and its underlying principles, and the other at 7:30 P. M. by Dr. Atkinson in opening up to his auditors the call to larger duties as David's career eqemplified it.

Mr. Woodard, who on December 1st is to take charge of the Orphanage farm, was here last week getting things in line looking to that end.

Prof. W. F. Warren, Reidsville, N. C., principal of the schools of that city, paid his Alma Mater a flying visit last Sunday.

The ladies of our community, who have the literary instinct, have reorganized their Book Club and also their Shakespear Club. The former will study Belgium, Germany, and Denmark this season and will season the study with delicacies which only the good house-wife can prepare. (Men cannot join this club.) The Shakespear Club will exhaustively investigate that great author's greatest dramas.

Prof. J. J. Ingle, who last year taught in Tennessee, contemplates a year in Yale for graduate work. He is now visiting his parents here, just having returned from a vacation trip to Blowing Rock, N. C.

Two old students ,Messrs. J. H. Wright, Siler City, N. C. and J. P. Farmer, News Ferry, Va., were pleasant callers at the College Sunday.

The local church will hold its fourth quarterly conference on Wednesday evening of this week.

Mr. A. Lincoln left for a two week's vacation with his parents, Lacey Springs, Va., on Friday night. His host of friends here reluctantly bade him farewell, because of his great service and his exemplary life here, but wished him great success in medicine, his chosen profession, with full confidence that he will achieve it.

Mr. W. C. Lowdermilk, Wilcox, Arizona, who has won the Rhodes Scholarship of his state to Oxford on mathematics, Latin, and Greek, visited his uncle, Prof. Lawrence, Sunday and Monday. After finishing at Oxford, Mr. Lowdermilk will enter the diplomatic service.

The enrollment is now 284. We thank

our friends. They are still at work for us and may be depended upon to say every word possible for the College their influence and sacrifices have made possible. Thank you.

W. A. H.

DIED.

Lassiter.

Edgar Brown Lassiter, son of J. H. and Margery Lassiter, was born July 5, 1904, died July 27, 1912, aged eight years and 22 days. Edgar was a bright, interesting boy and the only son of his parents. On Sunday before his death the following Saturday he attended Sunday school. On his return home he was taken with the fever. His father and two sisters were sick with the same disease at the time of his death. The former died two days later. The girls are now convalescent.

The mother has passed through a great season of trial, having buried in four months two children and a husband. But a strong faith in God is sustaining her. She has a bright hope of meeting again the departed ones. C. E. Newman.

Layton.

Samuel Layton was born Nov. 28, 1862, died Aug. 12, 1912, aged 49 years, 11 months, 16 days. In the year 1891 he was married to Tinie Humble. To this union were born three children, two boys and one daughter. The little daughter preceded him a few years. Mr. Layton had been a member of the Smithwood Christian church since a young man. He was a good faithful Christian, a devoted husband and a kind and affectionate father. During his last illness he said his hope was bright and he believed the Lord had saved him. He leaves a mother, two sisters, and a brother to mourn their loss. The services were conducted by the writer, assisted by Rev. J. D. Wicker. May God's richest blessings abide with the bereaved widow and sons.

H. F. Wolfe.

Wright

Mrs. Lou Wright departed this life at her home in Emporia, Va., August 29, 1912, at the age of 58 years, 9 months and two days. For several years Sister Wright's health had been very poor, but she bore her suffering with Christian fortitude, and was in all things submissive to the will of her Master. She was a faithful and consistent member of Emporia Christian church. The last time her pastor visited her she expressed the wish that she might be able to attend her church once more, but said that she was ready at any time to answer the summons to go home. If she saw anything but good in those about her she never made it known. Her neighbors were always good and kind, and her friends were faultless as you saw them through her conversation.

She is survived by her husband, L. M. Wright, and by one son, Milton Wright. The funeral was conducted by the writer, assisted by Rev. Sidney Peters of the Methodist Church. Stanley C. Harrell.

—The American Bankers Association in session last week at Detroit declared in favor of penny postage on mail matter of the first class.

—We congratulate our Methodist Protestant brethren on their plans and progress in erecting an Orphanage. The institution was chartered last week and it is to be located near High Point.

THE HERALD OF GOSPEL LIBERTY

Should be in every household of the membership of the Christian Church. It is a 32-page weekly religious newspaper—the organ of the American Christian Convention—and contains strong, helpful editorials; interesting, enlightening and beneficial contributed articles and information on various subjects related to, and departments of the Christian Church, its work, and its relation to other churches; news from its laborers and fields of labor; items of current events and world progress interpreted from a Christian standpoint; and will interest every reading member of the family. Its price is only $1.50 per year. Sample copy on request.

THE CHRISTIAN PUBLISHING ASSOCIATION, DAYTON, OHIO.

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WRITINGS and ADDRESSES
of
AUSTIN CRAIG

Many of the good things from the pen of that remarkably able minister and educator of the Christian Church

Arranged by
MARTYN SUMMERBELL, LL. D.

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Amount brought forward $2115.26

DUES.

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Mt. Auburn, N. C. 3.78
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Burlington, N. C. 8.87
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Hines Chapel, N. C. 72
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John Rippy, Berea, N. C.....1.00
Amt. 32nd week .....——— 84.37

Total $2199.63

My Dear Children:

We are indeed grateful for so many nice cans of fruit from the following ladies from Wentworth church McCullers N. C.: Mrs. J. M. Banks, Mrs. J. H. Myatt, Mrs. Ida Sorrell, Mrs. N. A. Stephenson, Mrs. J. L. Sorrell, Mrs. J. Z. Young, Miss Lidzie Utley, Mrs. Henry Overby, Mrs. Alie Atkinson, Mrs. W. R. Hobby, Mrs David Stephenson, Mrs. L. D. Stephenson 16 cans in all.

Mrs. T. E. Brickhouse, Norfolk, Va., sends 3 cans. and Mrs. J. U. Newman, Elon College, N. C. 4 cans, also Mrs. Blanchard near Burlington adds a can. Our storage room is beginning to look as tho' it will not suffer for something good to eat this winter.

Mrs. A. F. Isely, Burlington, R. F. D. sends a fine hen along with a lot of nice pears and apples. Mrs. Gerringer and Mrs. W. C. Wicker, Elon College, have also given us fruit, all of which we appreciate more than we can say. We are gradually adding to our store of winter supplies and the friends who help in this line will surely receive a blessing. Remember dear housekeepers we are only asking for one of your cans. Quite a number have signified their willingness to thus divide and we are glad.

Now if our many brothers in the church would divide their dollars and each send one it would soon pay our heavy grocery bills and buy winter clothes and shoes. Then if all Sunday schools would join in as those do who send a monthly offering we would soon have means to pay off our debts.

Come children give us nice letters for our Corner—all get busy and let us do well.

Just see what 10 Sunday schools offer this week $35.50 or an average of $3.55 each. What if 200 schools do the same? It's all in personal effort in the schools and then a hearty cooperation of all schools.

We had a very nice shower of rain today but not enough to make the land wet so we can plough. All our crops are greatly cut and our garden is dry.

Don't forget that our family continues to grow. We now have 47 present—2 others accepted—3 pressing applications not acted upon.

Willie Blassingham was received Sept. 4, 1912 from South Norfolk, Va.

Yours for service,
Uncle Jim.

Suffolk, Va.,
Sept. 7, 1912.

Dear Uncle Jim:

I come again after a long absence but hope you will pardon me as I bring you a new member, my little brother Clinton Parker, he is three months old and weighs sixteen and one half pounds. I think he is just as cute as he can be because he will laugh and talk baby talk to me, I hope he will be large enough to play with me before very long.

Enclosed please find fifty cents (50 cts) forty cents for myself and ten cents for little brother, much love to you all.

Your nephews,
Joel Edward Harrell Jr.
Clinton P. Harrell

What a nice little playmate you will have before long, Clinton will soon be a big boy and such nice times you will have together.

—William Gustavus Fischer died in Philadelphia, Pa., August 14. He has to his credit the composing of more than 200 hymns among which are "I love to tell the Story," "Whiter than snow," "I Iam trusting, Lord, in Thee," and "A little talk with Jesus."

CLOSING AND OPENING DAYS

On the 31st of August I closed my pastorate with the First Christian Church of Greenville, Ohio and on Sept. the 1st, I began work as Conference Missionary of the Western Carolina Christian Conference, having in charge Asheboro and High Point, N. C.

Closing days always have something of sadness in them to me, it matters not how much of joy, achievement and success there is in them. The end is at hand. The work is done. Separation takes place. Friends say good-bye, some of them to meet no more on earth. I am profoundly thankful to God for the work which He enabled me and my loyal co-workers to do in the Greenville pastorate during the year 1911-12. The reports at the end of the year were very gratifying and showed marked increase and interest in all departments. The Sunday School Superintendent called attention in closing his report for the year to the following items of special interest in the school: "increase in amount of its offerings, its enrollment, its attendance and enthusiasm and general interest." I am very grateful to God for the friends He has given me and I feel that I have many, very many in Greenville. On Wednesday evening prior to my closing service on Sunday, a union prayer meeting was held at the First Christian Church under the auspices of the Ministerial Association. It was in the nature of a farewell meeting to the retiring pastor. On Sunday morning, Aug. 18, I baptized three young ladies in Greenville creek. They called with auto driver at the parsonage at eight A. M. for me and we were driven to the stream near by where the ordinance was administered. It was a beautiful and impressive service. As we were leaving the stream I noticed a man with fishing tackle and bucket going down to the creek to cast in his hooks. At nine fifteen, I was at Church in time for Sunday school. Three couples called at the parsonage during Aug. and were united in marriage. The last marriage rite I performed in these closing days at Greenville, was on Aug. 22nd. The parsonage was well nigh bare. All my family had started South a few days before except one son, Henry, who remained with me. Our furniture had been shipped. We had two chairs, an old table, ink. pens, typewriter, news papers, letters. We were busy closing up matters when in walked two happy young people to get married. I must have gotten excited. for I came near upsetting that old table and breaking my typewriter. But I married them and I am sure the young man was happy and so was I; even if I didn't have but two chairs and they borrowed ones.

On Aug. 25th, I received two young men into the Church, making a total for the conference year of ninety-six. That evening the Y. P. S. C. E. requested that I give them a farewell talk which I did. They gave me a nice vote of thanks for interest taken and work done. In reply I bowed and thanked them and said, "I wish that I could take the whole bunch South." I don't see why some of the good people I have met in the land of clouds, storms, snow and ice were not born South. I think it is a mighty good place to be born "in the summer land where the sun doth shine, where the weak grow strong and the strong grow great."

Sunday night, Aug. 25th, came and with it a large audience. We had a good service and I shall not forget that closing service and the kind words, hearty hand shakes, "I wish you a safe journey," and "God bless you." There are those whose names I would like to mention because of special kindness shown, but I cannot. Monday, Aug. 25, came, and we turned our faces southward, stopping with friends at Dayton, Clifton Forge and Lynchburg as we came South. On Aug. 30th we reached High Point, N. C., and we are located on Richardson St., 107, near North Main—not far from the center of the city.

I have undertaken, from a human stand point, perhaps the most difficult work of my life, the organization and establishment of a Church in High Point, a city of some twelve or fifteen thousand, and one in Asheboro the county seat of Randolph county. Asheboro has a population of about 2000. Both are good towns and I think that we certainly ought to have a church in each of them; and the time is at hand for vigorous action. It will take hard, earnest and persistent work and sacrifice. But it can be done and under the blessings of God it shall be done. And as for the sacrifice, I am glad to make it for Him who sacrificed so much for me. Those interested, will please remember me and the work I have undertaken for Christ and the Church, in prayer. And if you will remember us in prayer when you are talking with our Father, I wish you would write me and tell me so. If you are praying for us please let me know it, and know it now. If you haven't time for a letter just write me a card. "More things are wrought by prayer than this world dreams of."

P. H. Fleming.

WINCHESTER LETTER.

The Sunday school at Timber Ridge had a most enjoyable picnic August the 23rd. Addresses were made by Rev. Mr. Goode of the Disciples church and the pastor. Mrs. W. T. Walters recited. The music was furnished by the Mountain View band. A sumptuous dinner was served in the grove. A large crowd was present and every one seemed to enjoy the occasion. Brother R. A. Larrick, the young man who was recently elected superintendent, is an enthusiastic worker and is bringing things to pass. There are quite a number of young people in the community and the school has a bright future before it.

Our Winchester work has held up well, considering the circumstances, during the summer months. We are glad to have Dr. W. H. Dennison and family, of Norfolk, Va. with us a few days. While here, Dr. Dennison gave a missionary address and led the Wednesday night prayer meeting both of which were highly enjoyed by those present. Any church is fortunate that can secure Dr. Dennison for a missionary address. He is one of the most impressive speakers I have ever heard.

The following subscriptions have been secured on the $8,000.00 indebtedness:

Reported	$950.00	
Miss Bertha Johnson	25.00	
L. Walter Larrick	25.00	
Asa D. Larrick	25.00	
Rev. Ernest Treber	5.00	
Rev. N. B. Miller	5.00	
Mrs. C. H. Cooper	5.00	
Total		$1,040.00

Contributions:

Reported	$5,924.05
L. S. Johnson	5.00
Rev. Ernest Treber	1.00
Rev. N. B. Miller	1.00
Rev. J. F. Burnett	1.00
Mrs. Fannie Zirkle	1.00
Rev. W. H. Dennison	5.00
Mrs. Jno. W. Roberts	2.50
Sale surplus material	7.07
Rev. M. P. Julian	1.00
A. R. Rosenberger	1.00
H. P. Hook	5.00
J. M. Anderson	1.00
Ladies Aid Society	1.65
J. H. Himler	1.66
Total	$5,958.93

We are glad to report the first Thousand subscribed on our indebtedness. We trust that our friends will come to our aid so that we can soon report another thousand.

We are grateful for all subscriptions and contributions.

W.T.Walters.

Winchester, Va. Sept. 10, 1912.

Roanoke, Alabama

Dear Bro. Editor.

Our meeting began at Rockstand Saturday before the fourth Sunday in July. We had no ministerial help until Tuesday night when my father came and preached four times for us.

Our meeting was good. It came to a close on Friday. Nine members were baptized.

Rockstand is on the lookout for a pastor for another year. I can cheerfully recommend them as a generous hearted and good people.

On Saturday before the first Sunday in August our meeting began at Forest Home with Revs. B. F. Young and G. M. Holder to do the preaching. Our meeting was good but had only one addition to the church. The week following the second Sunday in August was spent wth Bro. Hunt's good people at Antioch. On account of the rainy weather, we held our first service on Sunday night. The congregations grew until the last service and the interest was fine. On account of sickness in Brother Hunt's family he was not able to get there. We had to bring our meeting to a close on Wednesday night.

Our meeting began at Corinth on Saturdday before the third Sunday. We enjoyed a gracious revival. Here Rev. J. M. Gray and Bro. Harvell of the Methodist church did the work of the preaching. The meeting came to a close on Friday night with seven additions. We feel proud of the good meeting all over our country. May the Lord be praised for it all.

Last Saturday and Sunday were greatly enjoyed with us at Forest Home. We held four services that were enjoyed by every body present.

Brethren pray for us in our work for the Master. J. D. Dollar

Union and Bethlehem, Alamance Circuit

I have held protracted services at two of the churches of my charge this year, at Union and Bethlehem, both of which were much revived. The editor of the Sun aided me at Union to the delight of the congregation. The result was fourteen additions to the church.

Join The Christian Sun Piano Club. See last page.

We protracted at Bethlehem the 3rd Sunday in August Rev. A. B. Kendall, pastor of Burlington Christian church, aided me here and preached the word with great power. Large congregations listened to the messages delivered by him. Eight members were added to the church and Christians were much revived. I shall protract at Long's Chapel the first Sunday in October.

J. W. Holt.

SALEM CHAPEL.

Our protracted meeting began here on the first Sunday in August. Rev. J. L. Foster was present and preached two good sermons on Sunday. Dr. W. T. Herndon was with us all through the meeting and did most of the preaching. His sermons were good and he was very earnest. There were eight professions and three joined the church. I announced my resignation here as pastor to take effect the first Sunday in November. I wish to say that, in retiring from the pastorate of this church, our relations as pastor and church have been very pleasant during these three years, and more active work has been done, than had been done in quite a number of years before. The improvements made will be seen in the new pulpit suite: three nice oak, leather covered chairs, a nice bookstand. The recess, altar and double aisles nicely carpeted and the new cemetery laid off in plots and a nice iron fence around a part of it. I feel very grateful in that this dear people of Salem Chapel co-operated so harmoniously with their pastor during these three years. This church is capable of doing a great deal of good. It has an unusual number of intelligent young people who will be the church of the future; while there are some older members who have borne the burdens of many years here, who will soon take their rest from earthly labors. May God bless this church with a good pastor who will push the work.

INGRAM, VA.

Our revival began here on the second Sunday in August. Rev. Cornelius Rowland was with us and did the preaching. Bro. Rowland is a great preacher, and a great revivalist. His sermons were good and his appeals both to the church and to the world were unusually strong. This was a good revival, said to be one of the greatest in the history of this church; but not as many professions as in some other meetings held here. There were 16 professions and nine accessions to the church and nine baptized at my last appointment. This is a good church, always ready to do its duty, and always finding some thing to do. Since my last

Constipated? Go To Your Doctor
It is impossible to be well, simply impossible, if the bowels are constipated. Waste products, poisonous substances, must be removed from the body at least once each day, or there will be trouble. Ask your doctor about Ayer's Pills, gently laxative, all vegetable. He knows why they act directly on the liver.
J. C. Ayer Co., Lowell, Mass.

letter to The Sun, the ladies have nicely papered the walls of this church, while the brethren did some other lines of work. These improvements add much to the appearance of this house of worship. I have served this church for the last five years in the most harmonious and pleasant manner with both church and pastor. I never served a more agreeable, pleasant, willing and liberal hearted church than this. They have been needing a pastor to locate in South Boston, Va. so he can reach this church on buggy and review the work in South Boston which went down in 1897 when we had a good start for a Christian church. Seeing the need of this and for the last two years recommendng this plan of work for the best for the good of the cause, I submitted my resignation as pastor, as Bro. C. E. Newman has signified that he would move in reach of this work and meet it on his buggy, Bro. Newman will find a good people, an interesting and an appreciative church. We were very glad to have with us last Sunday Bro. J. W. Carlton of Richmon, Va., and his daughter Miss Nannie, who for several years was the organist at Ingram.

Happy Home.

Our revival begun here on the third Sunday in August. Rev. J. Lee Johnson came to us on Monday and did the preaching to the close of the meeting. There were some 14 or 16 professions, and the revival was very helpful to the church. to this dear people.

Bro. Johnson is a strong Bible preacher. The congregatons were large and attentive. This is an interesting church withe one of the best Sunday schools in Rockingham Co., with that big hearted Bro. W. D. Wall Superintendent, who has held this work for the last 17 years so untiringly. He has a good force to cooperate with him. This church extends a unanimous call for this writer to return as pastor for another year. This call is under consideration. The baptismal services will be held here next Sunday morning.

Christian Union.

Our revival began here the 4th Sunday in August. Dr. W. T. Herndon was with us and did most of the preaching. His sermons were good and well received in the church. There were about 16 professions. The baptismal services will be at New Center following the fourth Sunday in this month. This is a small membership, but a good people, an interesting congregaton and is steadily growing and some time this should become a strong church. We are expecting to begin our revival at New Center the fourth Sunday in this month. Bro. J. Lee Johnson is expecting to aid us here. Our meeting is planned for Keyser the fourth Sunday in October. Rev. Cornelius Rowland is expected to aid in this meeting. My work has been heavy this year but pleasant.

S. B Klapp.

Greensboro, N. C. Sept. 12, 1912.

SEABOARD AIR LINE RY.
Schedule Effective January 3, 1912.
Trains Leave Raleigh.

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For the South.

No. 81.	4:35 a. m.
No. 29	Ar 10:05 a. m.
No. 41	4:10 p. m.
No. 43	6:00 p. m.

For the North.

No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

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PORTSMOUTH LETTER.

The first Sunday was Mission Rally Day at Berea (Norfolk Co.) The day was warm, the attendance fairly good and the time had been set apart for the raising of our conference money and the way the brethren rallied to the offering was indeed refreshing. When the count was made the full apportionment of $120 was cover-

ed and a beginning on something over and above the apportionment. We are hoping to send to Conference more than they have asked for and I have already promised the brethren that it shall not be the cause of a raise in their apportionment.

The speaker for the above occasion was the Rev. Warren H. Dennison, D. D. pastor of the Memorial Christian Temple, Norfolk, Va. His address was rich from beginning to end, forcefully presented and reached the hearts of his hearers. We felt that we could not afford to fail in doing our part for the great Mission Cause. The Doctor made us realize something of the bigness of the mission problem and that this great task had been committed to the church by her Lord. He said the church was his only agent for the evangelization of the world. Jesus has no other plan by which he shall win the nations of the earth unto himself. The church must tell the glad news to the ends of the earth.

Dr. Dennison made much of the church getting a world view of the kingdom of God. Narrow minds and narrow hearts are responsible for narrow interests. There is a crying need for enlargement. He said the mission church was a living church, while the non-missionary was a dying church. He used facts that came under his own observation to prove the above statment. The mission spirit in the church makes her powerful, a delight to herself and a joy to others.

The vacation period is now about over and we are trying to get back to regular work. We were voted a vacation of a month, but we did not take off any Sundays. We spent several weeks at Wiloughby Beach fishing, bathing and resting but came in to appointments on Sunday. With a little more practice we think we might be able to stand in the class with Drs. Staley and Atkinson, as to fishing. Some days we fished with every tide and doubtless would have fished oftener if the tides had been more frequent. We caught some fine fish, but not enough at any one time to cause the boat to begin to sink. Jesus uttered a great truth when he said to his disciples "I will make you fishers of men."

J. W. Harrell.

ALABAMA LETTER.

It has been quite awhile since I have written any thing for the Sun, but I have been very much interested in the work of the church and especially in the revival meetings

My meetings have been greatly interfered with on account of sickness in my home. For almost four weeks we kept watch by day and by night over the cradle of our youngest little boy (James Allen) who was so sick at times that it seemed it would surely prove fatal. We desire to express our sincerest thanks to Drs. J. M. and C. B. Welch and also Dr. J. T. Clack for their kind and earnest attention given our little one, and to all our neighbors and friends, who were so kind to us during our affliction. May the good Lord bless them all. We are trying to be as thankful as we know how, for the prospects of his recovery as I write tonight are bright for he is playing in his cradle to the delight of us all.

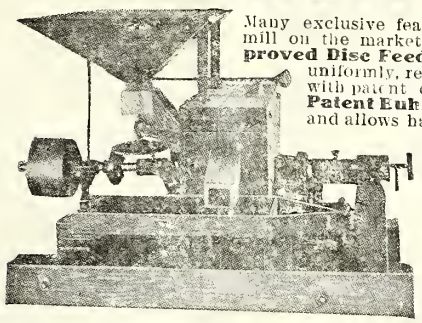
The week following third Sunday in August the Baptist church and ours in this community engaged in union meeting which was attended with wonderful power. In many respects this was a great meeting, resulting in untold good for both churches adding 18 members to Beulah, and one to the Baptist church. God's people worshipped together in unity and love, and He fulfilled his promise.

Fourth Saturday we began a meeting at New Hope that continued with interest for nine days. This was the greatest meeting that I have had the pleasure of attending in all my ministerial service. The Holy Spirit came upon us in great power and for six days in succession we had no preaching at the 11 a. m. service. The people met and praised God together and from hour to hour it was a time of great refreshing from the presence of the Lord. The church and community were very much revived and seventeen new members were added to the church. God be praised for this meeting.

G. D. Hunt.

Stop Going to the Mill! Grind Cleaner and More Nutritious Bread and Feed Meal—Save Trouble, Waste and Miller's Tolls With the

FAMOUS Bell Grist Mill



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Holy Neck.

The annual protracted meeting at Holy Neck church, Nansemond Co., Va., was held the week following the first Sunday in September. Rev. C. H. Rowland of Franklin, Va. a greatly beloved former pastor did the preaching. There were about twenty professions and twenty accessions to the church, seventeen on profession of faith and three by letter. Eleven were baptized in Norfleet's pond on the 7th inst. It was the best meeting the church has had in several years. The work here is in good condition.

N. G. Newman.

Richards- Painter.

A pretty wedding was solemnized at the home of Mr. and Mrs. Wm. H. Painter, Stephen City, Va. the 22nd, when their only daughter Kathryn Y. became the bride of Alva C. son of Mr. and Mrs. A. B. Richards, Winchester, Va. The ceremony was performed by the writer in the presence of a large circle of friends and relatives. The wedding march was played by Miss Augusta Richards, sister of the groom. The house was attractively decorated for the occasion and after the ceremony a sumptuous wedding breakfast was served.

The happy couple left on the morning train to spend their honeymoon in northern cities and Canada, upon their return they will enter school at Elon College.

They were the recipients of many beautiful and useful presents. We join with their host of friends in wishing them a long and happy life.

W. T. Walters.

LET ME SHOP FOR YOU

No matter what you want—street suit, wedding trousseau, reception or evening gown—INEXPENSIVE, or handsome and costly—send for my samples and estimates before placing your order. With my years' experience in shopping, my knowledge of styles—being in touch with the leading fashion centres—my conscientious handling of each and every order, whether large or small—I know I can please you.

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Norton Building, Louisville, Ky.

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THE OBJECTS OF THE CLUB.

1. By clubbing together to secure the lowest *wholesale* prices for Club members. The Club saves you fully one-third the cost. Ludden & Bates finance the Club and ship you your piano at once.

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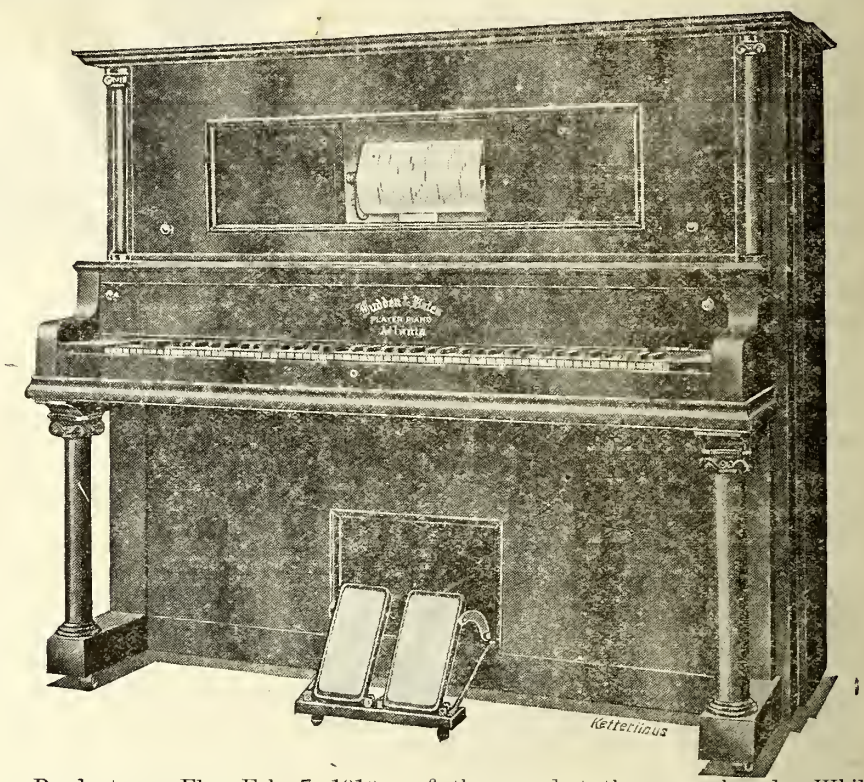

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Hans Dreher, Director.

Ludden & Bates, Atlanta, Ga.

Gentlemen: I take great pleasure to inform you that after a thorough investigation of your New Scale $400 Ludden & Bates Upright Pianos, I found them to be instruments perfect in every respect. They have a fine tone, of a beautiful singing quality and wonderful sustaining power. Too much praise cannot be bestowed on them, and I am sure they will meet with the greatest success wherever they are heard. Allow me to congratulate you on this wonderful achievement and wishing you all success, I am, believe me, Very truly yours,

HANS DREHER, Director.

Bradentown, Fla., Feb. 7, 1910.

Ludden & Bates, S. M. H.,

Jacksonville, Fla.

Gentlemen: I am the owner of Ludden & Bates Piano No. 111, in Rosewood Case, and I take pleasure in mentioning that it has a good clear tone and a smooth even touch, notwithstanding it was bought of you 26 or 27 years ago, during which time it has had constant service—considered by some an extraordinary amount of hard usage.

This instrument has served two generations of our immediate family in a most satisfactory way, and we have no idea of parting with it for any other piano. Wishing you success, I am,

very truly yours.

(Signed) H. V. COARSEY.

Ludden and Bates S. M. H.,

Gentlemen: I have tried the piano and find it as mentioned above.

Very truly yours,

(Signed) MISS ALICE BECK.

Graduate of Barili School of Music,

Atlanta, Ga.

Given Receipt for $125.

Ecru, Miss.

Ludden & Bates, Atlanta, Ga.

Gentlemen: We purchased one of your Club Pianos and are well pleased with it. Would not take anything for it. All who have heard it think it to be one of the grandest they ever heard. While we were paying for it my husband died. You gave us a life insurance clause. We were still owing $125 which was nicely settled, and our note was returned to us marked paid.

We thank you very much for your kindness and prompt attention, which you have shown to us. Any one who wants the best piano made should buy one of these. They will be pleased with it and will be treated nicely, as we were. We appreciate your kindness very much.

Yours truly,

MRS. J. A. BRAMLETT.

Ludden & Bates, Atlanta, Ga.

Dear Sirs: Club Piano received in good order. We are well pleased with it. Better and nicer than Pianos sold here by agents for from $350 to $500. Our little town is pretty well stocked with pianos of different makes, and it is considered that we have the best piano in town. We thank you for your selections and prompt shipment.

Yours, with best wishes,

J. R. Williams.

We also have hundreds of others letters from satisfied owners of Ludden & Bates Pianos. They are contained in our booklet.

WRITE FOR YOUR COPY OF THE CLUB BOOKLET TODAY—Send your name on a postal card today and a free copy of the Club Booklet fully explaining the many advantages of the Club will be sent you by return mail, also a Catalogue of Pianos. Address LUDDEN & BATES, ATLANTA, GA., Christian Sun Piano Club Department.